THE SCOPE OF THE *SCRIPTVRE.*

CONTAINING A BRIEFE EXPOSITION of the Apostles CREED, the ten Commandements, the Lords Prayer, and the Sacraments, by short Questions and Answers.

Wherein the Ignorant are taught *the saving knowledge of God* and of themselves.

By *H. Vesey*, late Minister of Gods Word at *M. B.* in *Essex.*

PSAL. 32. 9.

Be yee not like to Horse or Mule, which have no understanding.

LONDON,

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To the Church and Congregation which is at M. B. *Grace be with you, Mercy and Peace from God the Father, and from the Lord Jesus Christ.*

WHen I consider and looke upon you (beloved in the Lord) I find your number great, and your knowledge in spiritual matters (for the most part) so little, that I may complaine with the Apostle, when as considering the time, you ought to bee teachers of others, you have need still to be taught your selves, even the very first Principles of the word of God. Iohn 21. 15, 16, 17

When on the other side, I looke upon my selfe, and consider the place and calling whereunto the Lord hath appointed me, I find a straight charge laid upon me (by all the best meanes I can) to bring you to the knowledge of your salvation, and to give light unto you who sit in darkenesse, and in the shadow of death: or otherwise a fearefull woe is threatned against me if I doe not. Act. 20, 28. Lu 177, 79 1 Cor. 9. 16 Ezech. 34.

Now (alas) who is sufficient for these things? (saith the Apostle) and who more insufficient then I am? My burdē is very heavy

my ſhoulders very weake, and I may juſtly and truely complaine with Moſes, I am not a-
Deut. 1.9. ble to beare you my ſelfe alone. *But I humbly beſeech the Lord, that as he hath appointed me to this office and function; ſo he would alſo furniſh mee with the gifts of his holy Spirit, and enable mee with his grace to doe*
Ro. 15.30. *that, which of my ſelfe I cannot: and my requeſt unto you all, is, that you would helpe me with your prayers unto God for me.*

Inſomuch therefore as the caſe thus ſtandeth betweene you and me, my hearts deſire,
Rom. 10.1 *and daily prayer unto God for you, is, That you may be ſaved; and my daily ſtudy and labour is to finde out, (if by any meanes I may) how to bring you to the knowledge of the truth and to further you to the way of your ſalvation; that at the great day when we ſhall all appeare before the Throne of God, I may then with comfort preſent you unto him, and ſay,*
Heb. 2.13. Behold (Lord) here am I, and the children which thou haſt given me.

As for my labour in Preaching among you though I know it is the ordinary outward meanes which God hath ordained to worke faith in the hearts of his elect: and I finde (to
Ro. 10.17. *my rejoycing) that it hath bin to ſome of you,*
Rom. 1.16. the power of God to your ſalvation: *yet*

with

with a great many (to my griefe) I can finde no better fruit thereof than that. A breath goeth from my mouth, and sound commeth to your eares, and there is the end of my whole weekes paines and study: so that I may justly complaine with the Prophet Isaiah, I have laboured in vaine, I have spent my strength in vaine, and for nothing, but (*the comfort is*) my judgment is with the Lord, and my worke is with my God. Isay 49.4.

Now therefore for your better helpe and furtherance in the wayes of godlines, I do here in writing present unto you a Forme of Doctrine, *wherein I have endevoured, within the compasse of a few leaves, to comprise the briefe summe and* Scope of the whole Scripture, *and the chiefe grounds of the Christian Religion, which every one that desireth to be saved, must necessarily know, beleeve, and practise; to the end that you may herein find and read at home in your private houses, the short summe of many points, which you have heard at large taught and preached in your Church, and have been negligently forgotten of you. As it was for your sakes and use alone that I first undertooke this labour, so my intent & purpose was, that it should never have passed further then the bounds of the Parish,* Rom.6,69

in which we live and dwell together: but the importunity, the perswasions and reasons of some have at length so far prevailed with me that now I have yeelded to make that publike, which I intended for your private good.

Whatsoever I have performed, or whatsoever the effect be in the end, the maine thing that I doe aime at herein, (as knoweth the Lord) is the good and salvation of your poore soules, and the building of you up higher and higher in the saving knowledge of God and of your selves, which is the Scope of the whole Scriptures.

Let not my desire and endevour (I beseech you) be altogether frustrate: but as I have bestowed my paines for your profit, so doe you exercise your selves in reading, marking, and cõmitting to memory the points therin taught
Gen.18.19 *you; and like faithfull* Abrahams, *acquaint your selves and servants with them: so shall our God bee well pleased, your owne soules much edified, and my heart greatly comforted.*

Your carefull Pastor,

H. V.

THE SCOPE OF THE SCRIPTVRE.

Question.

WHat is thine opinion concerning the Scriptures, or that booke which wee commonly cal the Bible?

The Scriptures is the word of God.

Anſ. I ſtedfaſtly beléeve it to be the *a* true *b* word, and revealed will of the eternall God *c* written by holy men, *d* as they were taught and moved by the Holy Ghoſt.

1 *Penned by holy men.*

1 *Indited by the holy Ghoſt*

a 1 Theſ. 2, 13. Mat 4, 4.

b Pſa. 119, 142 Iohn 17, 17. Iam. 1, 18, 19.

c 2 Pet. 1, 21.

d 2 Tim: 3, 16. 2 Pet: 1, 21.

Queſt. What is the principall and chiefe ſcope of the whole Bible?

The ſcope thereof is to inſtruct man in the knowledge of { *God.* *Himſelfe.*

Anſ: The chiefe ſcope thereof is to inſtruct *e* ignorant men in the right and *f* ſaving knowledge, firſt of *g* God, and ſecondly of *h* himſelfe.

e 1 Cor. 2, 14 f Rom. 15, 4. 1 Tim. 4, 16. 2 Tim: 3, 15, 16, 17. Ioh. 5, 39. Joh: 20, 31. g Joh: 17, 3. 1 Chron: 28, 9, h Revel. 3, 17

Of the knowledge of God.

Queſt. Firſt, what doth the Scripture teach thee concerning God?

Anſ. **It teacheth me, and I verily** belæve it, **that there is a God, who is an** *k* **Eſſence** *l* **ſpirituall,** *m* **holy,** *n* **infinite, the mighty** *o* **Creator, the wiſe** *p* **Governor, and the merciſull** *q* **Preſerver of this world, and all things that are therein.**

1, *The Scripture teaches concerning God, firſt that there is a God, ſecondly, what this God is*

i Pſalme 14. 1. Rom. 1,20, Pſal, 19,1. Pſal. 107,23. & Act. 14 17. *k* Exod. 3.24 *l* Iohn 4,24. *m* Levit, 11,44. & 19,2. Ioſh 14,19 1 Sam. 2,2. Pſal. 99. 3. Eſay 1,4 & 6,3. *n God is infinite in time.* Pſal. 90 2 2 Tim. 17, *In place,* Pſal, 139,7. &c 1 King. 8,27. Ieremy 23 23,24. *In wiſdome,* Pſalm, 147,5. & 139, 2. Ezech, 11,5. *In power,* Gen: 17,1. Pſalm: 135,6. Matth: 3,9. Luke 1,37. *In mercy* Pſalm, 145,9 Matth: 5,45. *In juſtice,* 2 Cor: 4,17. Exod. 34,7 Iob: 34,10,11,12, Lament: 1,18. *In glory and majeſty.* Eſay 6 2. *o* Gen, 1,1. &c. Pſal: 33,6. Iohn 1,3. *p* Marke 26, 30. *q* Mat. 10,29. Pſal, 34,20. & 147,9.

Thirdly, that there is but one God.

Queſt. How many Gods are there?

Anſ. **There is but one** *r* **God alone,** *ſ* **diſtinguiſhed into three Perſons, the Father, Sonne, and holy Ghoſt: equall in eternity, power and maieſty.**

r Eſay 45, 5. Pſal, 18,31. 1 Cor. 8,6. Epheſ: 4,5,6. Exod: 20.1. Deut: 6,4. 1 Tim: 1,5. *ſ* Mat: 28,19, 1 Ioh: 5,7, 2 Cor. 13,13. Mat. 3,16,17

Of the knowledge of a Mans selfe.

Quest. Now for Man: what doth the Scripture teach thee concerning him?

Ans. It instructeth me & every man else in his fourefold estate: First, of holinesse and happinesse that once he was in before his fall. Secondly, of sinne and misery wherin he standeth by nature. Thirdly, of Restitution and Redemption by Jesus Christ: Fourthly, of Glorification that shall be in the life and world to come.

2.
The Scripture instructeth mã in his fourfold estate.
1 *Innocency.*
2. *Sinne.*
3. *Restitution.*
4. *Glorification*

First of Mans estate of holinesse and happinesse before his fall

Quest. Was not man made by God at the first, in the same state and condition that now he standeth in?

1.
Man most { *Holy.* / *Happy.* *before his fall.*
Psal. 8. 5.

Ans. No. for of all the creatures of God, next under the Angels, there is none more 1. holy, and 2. happy then man once was.

Quest. Wherein did the holinesse of man appeare?

1 *Most holy, in that he bare the*

Ans. In that hée was made after the

image of God himselfe.
t Gen. 1,27. & 5,1,& 9, 6.

the *t* likenesse and image of GOD himselfe.

Quest. What is meant by this that you say, Man was made after the Image of God?

Gods image in man what it was.
u Eccles. 7. 31. Ephes. 4. 24.
x Rom. 5, 12.
y Psal. 8, 5
z Gen. 2, 20, 23 Col. 3, 10.

Ans. The meaning is, that man was once *u* perfectly righteous, *x* immortall, *y* full of glory and maiesty in soule and body both, even as God himselfe is, *z* understanding and knowing all things that did any way belong unto him to know.

Quest. Wherein did the happinesse of man appeare?

2 Most happy in respect
1. Of his dwelling place, Paradise.
a Gen 2 8 9.

Ans. First, in that blessed communion which he had with the true God in that he was placed *a* in Paradise, where was wanting to him no kinde of pleasure that his owne heart could wish. Secondly, in that under God hee was made *b* Lord and Ruler over all his fellow-creatures.

2 Of his Lordship over other creatures.
b Gen. 1. 28. Psal. 8. 6, 7. 8.

Quest. What was man at that time tyed to no law at all?

Yet was he then subiect to a law.

Ans. Yes: for howsoever he had liberty given him freely to eat of every Tree in the Garden, yet there was one Tree excepted (called The Tree of know

knowledge of good and evill) which he was straightly charged hee should not taste thereof.

That law was, not to eat of the forbidden fruite. Gen. 2, 17, 17.

Quest. But what if he did put forth his hand and taste it?

The penalty for the breach thereof, was death. Gen. 2, 17.

Ans. He was threatned of God, that in the day he did eat thereof, he should dye the death.

Quest. To what intent did God create man in that excellent and eminent estate?

God thus glorified man, to the end that man should glorifie him. c Prov 16, 4. d Psalm 8.6. e 1 Cor, 3, 12. 23, & 6, 20, & 10, 31, Lu. 1, 74 2 Cor 4, 15.

Ans. As he made all things else first, c for his owne glory; next for the d service and use of man: so he made man, e to the end he should in speciall maner glorifie and serve his God.

2.

Secondly, of Mans estate of sinne and misery, wherein he most standeth by nature.

Mans first holinesse and happinesse is lost.

Quest. How came it to passe, that man hath now lost that holinesse and happinesse that once he was possessed of?

The cause here of, his owne disobedience to God. Gen. 2, 6. Rom 5, 12.

Ans. By his owne wilfull disobedience against God, in breaking that one small commandement which hee gave him charge to keepe.

Quest.

Queſt. By what meanes was man brought to breake the Commandement of the Lord?

The meanes thereof,
1 The Serpents ſuggeſtion.
2 Eves perſwaſion.
3 Adams conſent.
Gen: 3, 1, 2, 3, 4, 5, 6.
2 Cor, 11, 3.

Anſ. **By the ſuggeſtion of the Serpent (or rather the Divell in the Serpent) who perſwaded the Woman that they might as ſafely eat of that tree which God had forbidden them, as of any other tree in the Garden: whereupon ſhe did eat her ſelfe, and gave to her husband, who did likewiſe eat thereof.**

Queſt. What became of *Adam*, after that his diſobedience and rebellion againſt God?

His eſtate after that moſt miſerable.
Rom. 7, 24.

Anſ. **He that before was the moſt holy and happy, did afterwards become the moſt wretched and miſerable of all the Creatures upon the face of the earth.**

Queſt. Whereby did that appeare?

For he was curſed,
1 In himſelfe.
2 In the creatures.
3 In his poſterity.

Anſ. **By that great curſe which was inflicted, firſt upon Adam himſelfe: ſecondly, upon all other creatures for his ſake: thirdly, upon all his ſeede and poſterity after him.**

Queſt. Wherein was *Adam* himſelfe accurſed of God?

Anſ. In that he was firſt caſt out of Paradiſe, *a* & ſecondly, *b* deprived of that Lordſhip over his fellow creatures, that before had bin given unto him: thirdly, as alſo that goodly image that once was ſtamped in him, became utterly defaced in him, his ſoule being ſubiect to *c* ignorance and ungodly luſts; his body to *d* manifold miſeries, and death at the laſt.

He was curſed himſelfe, for he was,
1 Thruſt out of Paradiſe.
2 Deprived of his Lordſhip.
3 Puniſhed both in ſoule and body.

a Gen: 3, 23, 24.
b 1 King: 13, 14 2 King. 2, 24. Act: 12, 23.
c Eph: 4, 18, 19. Deut: 28, 28.
d Deu: 28, Gen. 3, 19, Gen: 5, 5.

Queſt. But the woman alſo was a great actor in this buſineſſe: what, did ſhee eſcape free without any puniſhment?

Anſ. No: but beſide that ſhée had her part in the former curſe laid upon her husband, ſhée was further puniſhed with paine and ſorrowes in childbearing, and with *f* ſubiection to her husband.

The woman was further puniſhed, with
1 Sorrow in child-bearing.
2 Subiection to her husband.

Gen. 3, 16. Pſal: 48, 6, 1 Theſ: 5, 3. *f* Gen. 3, 16, Eph, 5, 21, 23. 1 Pet: 3, 5, 6.

Queſt. Wherein were all other creatures accurſed of God, for *Adams* ſake?

Anſ. A curſe was laid upon *g* the earth, that it ſhould of it ſelfe bring forth nothing ſo freely unto him as thornes,

Generally a curſe was laid upon *all* other creatures.

g Gen: 3, 17, 18

Thornes, Thiſtles, Weeds, and poyſoned things. And *h* all other creatures alſo became ſubiect to vanity, like man himſelfe.

h Rom. 8, 20.

Queſt. How ſtands this with juſtice that the creature which ſinned not, ſhould be puniſhed for mans ſinne?

Anſ. The Creatures were not made for themſelues, but for the ſervice and uſe of Man: and therefore the evill that is now come upon them is not their puniſhment properly, but a part of ours.

Yet no iniuſtice therein. Gen 3. 17, 18.

Queſt. But what was done unto the Serpent, who was the Inſtrument of mans fall?

Anſ. Ye for this cauſe was curſed above all other beaſts, that he ſhould evermore creepe upon his belly, and live of the duſt of the earth.

Specially upon the Serpent. Gen. 3, 14.

Queſt. And what became of all *Adams* ſeed and poſterity after that fall of his?

All *Adams* poſterity were curſed, being made thereby ſubiect to { Sinne. { Puniſhment

Anſ. All his ſeede and poſteritie (being then in his *i* loines) became alſo *k* firſt moſt ſinfull wretches, ſecondly, and *l* ſubiect to the wrath and curſe of God.

i Heb. 7, 9, 10.
k Rom. 5, 19.
l Rom. 5. 12.
a Cor. 5, 22.

Queſt.

Queſt. Wherein doth that ſinfulneſſe that is in us (the poſterity of *Adam*) conſiſt?

Anſ. **In our ſinne, both Originall and Actuall.**

Sin { *Originall* / *Actuall*

Queſt. What is that you call originall ſinne?

Anſ. **Originall ſin is firſt the** *m* **want of that Originall righteouſneſſe that once** *n* **was, and ſtill ought to bee in man, ſecondly, and an** *o* **hereditary** *p* **corruption of his** *q* **whole nature.**

Sin Originall conſiſteth in 1 *want of righteouſneſſe.*

m Rom 7, 18. n Eccleſ: 7, 31. Epheſ, 4, 2.

o Rom: 7, 23. p Gen: 5, 3, Iob: 14, 4 Pſalm: 51, 5, q Gen: 6, 5. 1 Theſ 5, 23, Pſal. 51. 2, Rom: 3, 12, &c. *Mans mind is corrupt,* Epheſ: 4, 17. 18, 1 Cor: 2, 14, Matth 13, 11. & 16, 17. Act 26. 18 Rom: 1, 21, 22, 23. *His conſcience,* Tit. 1, 11, 1 Tim. 4, 2, Eph. 4 19, *His will,* Gen: 6, 5, & 8, 21. Eph: 2, 22, 3 Pſal. 2, 13, 2 Cor. 3. 5. *His affections,* Rom. 1, 26, Gal: 5, 24. *His outward members,* Rom. 6, 16. Rom: 3, 13. 14, 15, 16, 17, 18. Eſay 1. 6.

Queſt. What is that you call Actuall ſinne?

A. **Actuall ſinne is that ſin which proceeds from the corruption of nature, when we doe actually either in thought, word, or deed tranſgreſſe the lawes and commandements of Almighty God.**

Sinne actuall conſiſteth in the breach of Gods lawes, by { *thought, word, deed.*

Mat. 12, 34. Iam 1, 14. 34. Luke 6, 45.

Queſt. What are thoſe Lawes and Commandements of God which you ſpeake

ſpeake of?

Anſ. They are the ſame that were firſt written in the heart of Adam in the time of his innocency, and ſince that in Tables of ſtone in the dayes of Moſes, and ſo have bæne publiſhed in the world through all ages, which are commonly callet the Decalogue, or ten Commandements.

Exod. 34. 28. Deut. 4, 13. & 10. 4.

Queſt. Which are thoſe ten Commandements?

The Lawes and Cõmandements of God, are thoſe tenne.

Anſ. They are the ſame which God ſpake in Exodus, ſaying.

1. Thou ſhalt have no other Gods before me.

2. Thou ſhalt not make to thy ſelfe any graven Image, nor the likeneſſe of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou ſhalt not bow downe to them, nor worſhip them, &c.

3. Thou ſhalt not take the name of the Lord thy God in vaine, &c.

4. Remember that thou kæps holy the Sabbath day. &c.

5. Honour thy Father and thy Mother, &c.

6 Thou

6. Thou ſhalt doe no murder.
7. Thou ſhalt not commit adultery.
8. Thou ſhalt not ſteale.
9. Thou ſhalt not beare falſe witnes.
10. Thou ſhalt not covet thy neighbours houſe, nor any thing that is his

Queſt. What duties doth the Lord require of you in the firſt Commandement, where he ſaith, *Thou ſhalt have none other Gods but me?*

Anſ. Yea therein requireth, 1. that *r* I know him the onely true God: 2. and make not any other thing my God, by *ſ* loving, *t* fearing, *u* in trusting in it more then in him: 3. and pray vnto none but him alone.

Queſt. What duties are required of you in the ſecond Commandement? *Thou ſhalt not make to thy ſelfe any graven Image, &c.*

Anſ. That 1. I make *y* no image of God at all; 2. neither the image of any thing elſe to worſhip it: 3. neither ſet worſhip the true God after *a* mine owne fantaſies: 4. but onely *b* in ſuch wt as he himſelfe hath commanded.

Duties of the 1 cõmandement.
r Jer. 24. 7. Iohn 17. 3.
ſ Matth. 10. 37. Phil. 3. 7. 8.
t Matth. 10. 28. Mal. 1. 6.
u Ier. 17. 5. & 48. 7. Eſa. 31. 1.
x Mat. 6. 9. Ro. 10. 13. 14.

Duties of the 2 cõmandement.
y Deut. 4. 15. &c. John 1. 18. Eſay 40. 25.
z Levit 26. 1. Exod. 34. 31. 14. Eſay 44. 17. Mat. 15. 6. Eſay
an. 3. 18. Pſal. 97. 7. & 106. 36. a John 4. 24.
9. 13, 14, b Deut. 5 32. 33, Ioſh. 1 7. Revel. 22. 18, 19.

Queſt. What duties are enjoyned you in the third Commandement; *Thou ſhalt not take the name of the Lord thy God in vaine, &c.*

Duties of the 3 cõmandement.

Anſ. That I doe not *c* any way abuſe the holy name of GOD: as *d* either by ſwearing falſly, contrary to my knowledge: or by *e* ſwearing truly without any need: ſecondly, but alwayes uſe the ſame *f* with feare and reverence whenſoever I either *g* thinke or *h* ſpeake of him.

c Pro. 30. 9.
d Levit. 19. 12. Eſa. 48, 1. Ier. 5 2 Zach. 5, 3, 4 Malach, 3. 5. Mat. 26. 72, 74
e Mat. 5, 34 &c Iames 5, 12. 1 Sam. 14, 24.
f Deut. 28. 58, 59, Ier. 10, 6, 7, g 1 Chro. 28. 9. h Col. 3, 17.

Queſt. What are the duties required in the fourth Commandement, *Remember thou keepe holy the Sabbath day, &c.*

Duties of the 4 cõmandement.

A. That I keepe that day holy, firſt in *i* abſtaining from all bodily labors more then ſuch as either *k* charity, *l* neceſſity, or *m* Religion require to be done: ſecondly and ſpend the day in *n* hearing and learning the word of God, in *o* praying unto him, *p* in receiving the Sacraments, and other like exerciſes of Religion.

i Deut. 5, 14. Exod 16. 20. Levit 23, 21. 28, 30. 35. Eſay 58, 13.
k Act. 20, 10. Luke 14. 5.
l Mat, 12 1. Marke 2, 27.
m Matth. 12, 5. 9, 10. 11, 12. 2 King. 4, 23, n Act. 13, 44, and 15 21: o Act. 1. 6 13. p Act. 20, 7.

Queſt.

Queſt. What duties are required in the fifth Commandement, *Honour thy Father, and thy Mother, &c.*

Anſ. Therein is required, that I *q* firſt loue, *r* ſecondly reuerence, *ſ* thirdly obey, and *t* fourthly relieue in time of néed all thoſe whom God hath placed aboue mée: as namely, my *u* naturall Parents, *x* Paſtors, *y* Magiſtrates, *z* Maſters, *a* and thoſe that are aged and gray headed.

Duties of the 5 cõmandement.

q Matth 22,39 r Levit 19,32. Pro.15,20. and 31,28. Malec.1,6. Heb.12,9. 1King.1,19,20

ſ Eph.6,1,Col.3,20.1 Pet.2,13,Gen 22,9,t Pro. 10,1,and 15 20,Gen.45,9,10,11,Levit.19,3.Col,3,20,Pro.23,22,x Heb. 13,17.1 Theſ.4,12,13,1 Cor,4,15.Gal.4,19,z King. 2, 12. y Rom.13,13.Tit.3,1,2 King.15,3,z Eph,56,7. Tit,2,9, 10. Col.1,13,24.a Levit.19,32.1 Tim.5,1,2.

Queſt. What doth the Lord require in the ſixth Commandement, *Thou ſhalt not kill.*

A. That firſt I doe not outwardly with my *b* hand or *c* tongue hurt any man: no, ſecondly, nor inwardly in my *d* heart *e* hate or *f* enuy: thirdly, but that I *g* loue al men, & *h* be ready to do thẽ good *i* though my mortall enemies.

Duties of the 6 cõmandement.

b Levit.24.19. Exod.21,18,&c c Matth.5, 22. Pſal.64.3. 2 Sam.16,5,6. 7,8.

d Marke 7,20.21,22,23,e 1Iohn 3,15,f Gal 5,26,Iam.3,14 1 Pet 2,1.g Rom.13,9.h Gal,6,10,Ezek.18,7. Mat:5,1 Exo. 23,4,5,Ma:5,44,Rom:22,14,21.

Queſt. What are the duties enjoy-

ned you in the ſeventh Cõmandement *Thou ſhalt not commit adultery:*

Duties of the 7 cõmandement.
k Levit. 18. 20.
l 1 Cor. 6 9. 10. Heb. 13. 4. Eph. 5. 3.
m Mat. 5. 28
n Eph 4. 29. Coloſſ. 1. 8.
1 Cor. 5. 33.
o 2 Cor. 6 15. 19. 20. 1 Theſ. 4. 3. 4. 5.

Anſ. That firſt neither my outward body be defiled with actuall *k* adultery, *l* fornication or other unchaſt behaviour: ſecondly, nor *m* my heart with any impure thought, or uncleane luſt: thirdly, nor my *n* tongue with any brutiſh talke or ſongs: fourthly, but that I kéepe my ſelfe *o* chaſt and pure as the temple of the holy Ghoſt.

Queſt. In the eight Cõmandement *Thou ſhalt not ſteale*, what doth the Lord require of you?

Duties of the 8 cõmandement.
p Exo. 22. 21 22 23. Leu. 19. 11. Deut. 5 29. & 24. 13. Eſay 1. 23.
q 1 Theſ. 4. 6. Levit. 19. 11. Deut. 25. 13. Pro. 11. 1.
r Zach 8. 17. Micah 2 1. 2. Act 20. 33.
ſ Pro. 27 17. 1 Tim. 6. 6. Phil. 4. 11. 12.
t Gen. 3-19. Eph. 4. 28 2 Theſ. 3. 10. 1 Theſ. 4. 11.

A. That I ſéeke not to inrich my ſelfe firſt either *p* openly by oppreſſing, or robbing: ſecondly, or *q* cloſely by deceiving any other man: thirdly, nor ſo much as *r* deſire another mans goods in mine heart: fourthly, but be *ſ* content with mine owne portion whatſoever: fiftly, and labour truly in ſome honeſt calling, to get mine owne living.

Queſt. What are the duties of the ninth Cõmandement, *Thou ſhalt not beare falſe witnes againſt thy neighbor.*

Anſ.

Anſ. That firſt I never wrong my neighbour, *u* neither by witneſſing againſt him that which I know to be falſe, or by *x* lying unto him, or by *y* flattering him, or *z* diſſembling with him, or by *a* ſlandering or backbiting him, ſecondly but rather that I both *b* thinke well of him, ſo far as the truth ſhall ſuffer me: thirdly, and alſo *c* preſerue his credit and good name, ſo farre as I am able.

Duties of the 9 cõmandement.

u Pro. 6. 16, & 19. 5, 6, & 21. 28. & 25. 18. Deut. 19, 16.
x Pſal. 15, 2. Coloſſ. 3. 9. Eph 4, 25.
y Eſay 3. 12. Ier. 6. 14. 1 Theſ. 1, 15. Levit. 19, 11. 2 Sam. 3, 27.

Mat, 26. 48, 49, a Pſal 15. 3, Iam. 4, 11, Lev. 19, 16. 1 Tim. 5, 13
b 1 Cor. 13, 5, c Prov. 10. 12, 1 Pet. 4, 8. Mat. 1. 19.

Queſt. What is required of you in the tenth and laſt Commandement, *Thou ſhalt not covet, &c.*

Anſ. That firſt there be not at any time ſo much as *d* will or motion in my heart to any thing that God hath forbidden though *e* I never yeeld conſent unto it: ſecondly, but that all the wiſhes and thoughts of my heart be *f* holy and pure continually.

Duties of the 10 cõmandement.

d Rom. 7. 7. Galat. 5, 17.
e Gen 6, 5, & 8. 21, Pro. 20, 9.
f Deu. 5, 29. Mat. 5, 48. Eph. 4, 23, 24. 1 Tim, 1, 5. 1 Theſ. 4, 3, 4, & 1 Theſ, 5, 23.

Queſt. Doe you (for your part) duly obey the Lord as you ought, and as he requireth, in the perfect keeping of all theſe his Lawes and Commandements?

Anſ. Alas, I doe not, neither can I, or any man elſe; but whoſoever doth his beſt, offendeth againſt them every day, firſt in thought, ſecondly, in word, thirdly, in deede,

Againſt theſe cõmandements we offend daily in thought, word and deed

Pro. 24, 16. Pſalme 19, 12, Eſay 64, 6, Pſalme 130, 3, and 143, 2, Iob. 2, 3. Make 6, 12.

Queſt. What puniſhments doth God inflict vpon thoſe, who any way tranſgreſſe theſe his Lawes and Commandements?

Godpuniſheth our offences and ſinnes.
1 in this life time.
2 At the end of this life.

A. Even firſt al g temporal croſſes and calamities of this life preſent, ſecondly h death in the end of this life, thirdly, and i eternall damnation both of body and ſoule after this life.

3 After this life ended. g Deut. 28, 15, &c. to the end Levi. 26 14, &c. h Rom, 6, 23, Rom: 5, 12, i Gal: 3, 10, 2 Theſ: 1, 9. Revel: 14, 19, and 21, Marke 9, 14, Mat: 22, 13. Luke 16, 22, 23.

Anſ. This may ſeeme injuſtice, yea very cruelty in God, ſo ſeverely to puniſh man for the breach of thoſe Lawes which hee hath not power to keepe.

This is no injuſtice, for man

Anſ. Nay, it is but k equity and iuſtice in God ſo to doe: for firſt when

1 Had once power to obey. 2 Hath now wilfully loſt it. k Mat: 18, 23, 24, 25.

he

he first made man, hee gave him power to doe all such things as hee commanded: secondly, which power Man hath now lost, [m] through his owne default.

l l Eccles. 7,31. Ephes: 4,24.
m Gen. 3,6.

Thirdly, of mans restitution and redemption by Christ.

3. *Mans estate of redemption.*

Quest. Is it not possible for man who is subject to so much sin & misery by nature, to winde out of it, and to recover his lost estate againe?

Ans. Yes, and a farre better then that, if hee will apply himselfe to use such meanes as God hath appointed for him.

It is not impossible for man to be restored. Psal: 130,7,8. John 10,10.

Quest. What is that meanes which God hath appointed for the working of mans salvation?

Ans. First not any thing [a] in man himselfe. Secondly, nor the helpe of any other creature. Thirdly, but [c] only the merits and precious bloud of Iesus Christ,

b *The only meanes for this is Iesus Christ.*
a Mat: 16,16. Micah: 6,7.
1 Pet: 1,18, b Psal: 49,7,8, Mat: 25,59, c Genes: 3,15, Act: 4,12. John 3,16, 1 Cor: 1,30, 1 Iohn 1,7, Rom: 8,1, Esay 53,5.

Quest. What is this Iesus Christ?

God and man in one person.
d Gal, 4, 4. Rom. 1, 4. Psal. 2, 7.
e Iohn 3, 16, and 1, 14, 18.
f Heb. 1. 5. Rom, 8. 31.

Ans. He is the *d* onely and *e* naturall *f* Son of God, and withall *g* the Son of Mary *h* a virgin: who was first true God, secondly and became *k* true man, in one and the same person that so he might be fitted for that great worke of our *m* redemption.

g Luke 1, 31, 49 and 2, 7, Gal, 4, 4, h Esay 7, 14, Mat, 1, 22. 23.
i Rom. 9, 5, 1 Ioh 5, 20. k 1 Tim. 2, 5, Ioh. 1. 14, Heb. 2. 17. l Ro. 1. 3, 4, and 9, 5, 1 Tim 3, 16, Col, 2, 9. Iohn 1, 14. m 1 Joh, 3, 16 Mat. 1. 21.

Quest. Why was it needfull hee should become man?

Man, that he might suffer.
Exod. 32, 33. Ezech. 18. 20. 1 Cor. 15. 21. Heb. 2. 14. & 17

Ans. Because Gods iustice did require that none other then man should satisfie and suffer for the evill that man had done.

Quest. Why was it needfull hee should be God also?

God, that he might overcom the punishment of sinne.
Nehem. 1, 6. Revel. 9. 15.

Ans. That by the almighty power of his God-head, hee might be able to beare the most heavy burden of Gods wrath, and the infinite punishment due to man for his sinnes.

Quest. By what meanes did this Iesus Christ worke our salvation and redemption?

Ans.

Anſ. By his *n* obedience firſt in perfectly *p* fulfilling the whole Law of God *q* for us: ſecondly and *r* willing, *ſ* ſuffering the whole puniſhment due to *t* our ſinnes.

o The meanes of our redemptiō was Chriſts obedience.
{ Active.
{ Paſſive.

Rom. 5. 19. *o* Heb. 7, 26, Pet. 2, 22, 2 Cor. 5, 21, 1 Iohn. 3. 5. Iohn 8, 46, *q* Rom. 10, 4 2 Cor. 5, 21. *r* Eſay 53. 4. 5 Phil. 2. 8 ev. 10, 15. *ſ* Iohn 10. 18. Iohn 18, 4. Phil, 2. 8, Heb. 10, 9. Eſa. 53. 4, 5, 6.

Queſt. Could Chriſt, being but one perſon, and ſuffering but a ſhort time, thereby make a ſufficient ſatisfaction for all the ſinnes of all the men in the world, the leaſt of all which deſerveth everlaſting damnation?

Anſ. Yea certainely: for he being God, a perſon of infinite Maieſty, and abaſing himſelfe to ſuffer for us, even his *x* Enemies, (though in his God-head he ſuffer not) his paſſion became thereby to be of infinite worth and value: and more then if all the men in the world had ſuffered for ever and ever.

Though he be but one perſon, yet was his ſuffering ſufficient for all.
u Act. 20, 28, 1 Cor. 2 8.
x Rom 5, 10.

Queſt. Shall then all men generally be ſaved through Chriſt?

Anſ. Not all, but ſuch onely as firſt of God elected unto life: ſecondly and

Yet all ſhall not be ſaved by him but onely,

1 *The Elect*
2 *The Penitet*
3 *The faithful*

and a reputing of their ſinnes, doe b ſeeke for ſalvation in Chriſt c alone: thirdly, laying hold upon him by a true and lively faith.

y Mat: 7, 13. and 25, 21. Luke 12, 32. and 13, 24, z Rom: 8, 30. Act: 13, 48. Iohn 17, 9. a Matth: 9, 12, 13. and 11, 28, b Iohn 1, 12. & 3, 16, 18, 36. and 6 40. Act: 10, 43, c Act: 4, 12.

Q. Who are thoſe whom you call *the elect of God.*

The Elect, who they are.

Anſ. This Elect are thoſe whom God of his owne d free grace hath e purpoſed to ſave from that common damnation which all men by their ſinnes have deſerved and hath g choſen to be fellow heires with his owne Sonne, of eternall life.

d Rom: 5, 12. (Rom: 2, 10.) compared with Gal: 3, 10. Mat: 22, 14. Malac: 1. 2, 3 Rom: 9, Luke 10, 20, f Reu: 21, 27. g Eph: 1, 5, Rom: 9, 16, & 11, 35, Tit. 3. 5

Queſt. What is that you call *Repentance for ſinne.*

Repentance what it is.

A. Repentance is, when a man firſt is ſorrowfull & grieved in h heart for no other cauſe in the world, but for this only, that by i his ſin he hath diſpleaſed God: ſecondly, k purpoſeth in his heart for the time to come to lead a new life: thirdly, l carefully endevouring to walke in obedience to mal the commandements of the Lord

g Ioel: 2, 12. Matth: 26, 75. Luke 7, 38. h Ioel 2, 13. Act: 2, 37. i Pſal: 51, 18. Luke 15, 18. k Act: 11, 23. Pſal, 119, 112, Act: 24, 16, m Luke, 1, 6,

Queſt:

Queſt. And what is that you call *Faith in Chriſt*.

Faith, what it is.

Anſ. Faith is the n perſwaſion of ny o heart, p grounded upon the pro-miſes of God, that Jeſus Chriſt died or q my ſinnes, and is a Saviour e-pen unto me.

n Rom: 8, 38, & 4, 20, Mat: 8. 26, & 13. 31.
o Act. 16. 14. Rom. 10, 10.
p Rom 4, 18.
9, 20, 21, q Gal. 3, 20, Luke 1, 47 Pſal. 63, 1, Rom. 8, 38, 39. ohn 20, 28, Iob. 19, 25, 2 Tim. 4, 8. 1 Iohn 5, 19.

Queſt. Let me heare the Articles nd ſhort ſumme of your Faith and eleefe:

Anſ. 1. I beléeve in God the Fa-her Almighty, Maker of heaven and earth.

2. And in Jeſus Chriſt, his onely onne our Lord.

3. Which was conceived by the holy Ghoſt, borne of the virgin Mary.

4. Suffered under Pontius Pilate, was crucified, dead, & buried, he de-ſcended into hell.

5. The third day he roſe againe from the dead.

6. He aſcended into heaven, and ſitteth on the right hand of God the Father Almighty.

7. From thence he ſhall come to iudge

iudging the quicke and.

8. I belæve in the holy Ghost.

9. The holy Catholique Church, the communion of Saints.

10. The forgivenesse of sinnes.

11. The resurrection of the body.

12. And the life everlasting.

I beleeve. Quest. Why sayest thou, *I beleeve*, not, *Wee beleeve*; whereas in prayer, thou sayest not onely *My Father*, but *Our Father*?

The meaning. Ans. Because howsoever we may & must pray one for another, yet we cannot one belæve for another: but when we come to yeares, every man Habac. 2,4. must belæve for himselfe, and be saved by his own, not by anothers faith

Quest. What meanest thou in saying, *I beleeve in God*?

I beleeve in God. The meaning. Ans. My meaning is, that I belæve him to be my God, and from my John 17,3. heart put all my affiance in him.

Quest. What comfort reapest thou hereby?

Ans. So long as I repose all my *The Comfort.* trust in him, I may assure my selfe of Psal. 78,21,22 my salvacion, and of a happy deliverance in all dangers and necessities. Dan. 6,23.

Quest.

Queſt. Why is God called a *Father*?

Anſ. Becauſe firſt he is the *a* Father of Chriſt by nature & eternall generation: ſecondly & in him my *b* Father being one of Chriſts members.

The Father.
The meaning.
a Iohn 13.16. Epheſ. 1.3.
b Iohn. 1,12.

Queſt. What comfort haſt thou by his?

Anſ. That God as a Father, firſt *c* will beare with my wants, ſecondly admit me into his preſence, thirdly, *d* provide for me, fourthly, and *e* never chaſtiſe me but for mine owne good.

The Comfort.
c Mal.3,17. Pſal 103.13.
d Pſal. 27. 10. and 40. 17. Mat.6,26.30.
e Heb. 12,10. 1 Cor.11,32. Rom.8,28. Gen.50.20.

Queſt. Why is he ſaid to be *Almighty*.

Anſ. Becauſe firſt he is *f* able to doe whatſoever he will. ſecondly, yea he is able *g* to doe more then he will doe: and whatſoever is againſt his will and liking, he is able to confound and bring to nought.

Almighty.
The meaning.
f Pſal. 115, & 135,6.
g Mat.3,9.

Queſt. What comfort affords this to thee?

A. It ſtrengthen me in my prayer to him aſſuring me *h* that he can make good whatſoever promiſes of mercy he hath made unto me in his word: ſecondly, that no ghoſtly enemy ſhall

The Comfort.
h Mar. 8,2.
i Rom 4,21.

k 1 Iohn 5.4. euer k preuaile againſt mee to deſtroy mee.

Queſt. What meaneſt thou in ſaying he was *Maker of heaven & earth.*

Maker of heauen and earth The meaning.

Anſ. That he formed and framed l this whole world, and all the creatures that are therein, m onely by the power of his word and Commandement even n of nothing.

l Gen. 1.1, Pſalme 8.3.
m Pſ. 136, 148.5 Gen. 1.3.
n Rom. 4 17.

Queſt. What comfort haſt thou from this?

The comfort.

Anſ. That being my maker he will preſerue & beare with me his creature

Queſt. In the next Article thou ſaiſt *I beleeve in Ieſus Chriſt, his onely Son our Lord, &c.* what is meant and ſignified by that word *Ieſus*?

Iob. 10.3.
Ieſus, what it ſignifieth.
o Luk. 1.30.31 & 2.21 Mat. 1 21. p 1 Cor. 1. 30. Col. 1.3 & 1 19 Heb 7.25.

Anſ. The word ſignifieth a Saviour and it is a name fitly o given unto our Lord Chriſt, becauſe the work of our ſalvation both from ſinne and punishment, is p firſt wholly, ſecondly, and onely wrought by him.

q Iohn 3.36 & 14.6. Act. 4.12 1 Tim. 2.5.
I beleeve in Ieſus: the meaning.
Iohn 6 68. 1 Cor. 2.2. Gal. 6.14. Phil 1.21

Queſt. What meaneſt thou in saying, *I beleeve in Ieſus*?

Anſ. That I rely wholly upon him, and none but him alone, for the ſaluation of my poore ſoule.

Queſt.

Queſt. What good gaineſt thou by im?

Anſ. Great and unſpeakeable is the od I gaine by him. For if I had anted this bleſſed Saviour, it had æne better for me a thouſand wayes o have bæne a dog or a toad, then a an: for death to them is the end of heir woe; but the death of a Man ithout a Savior, is the begining of ndleſſe woe and miſery.

The Comfort.

Luke 2.10.11.

Queſt. What is meant and ſignified by the word *Chriſt*?

Anſ. The word ſignifieth Anointed, nd ſo indæd was the Sonne of God, anointed by the holy Ghoſt, to be for us an everlaſting [r] King, [t] Prieſt and Prophet: [x] firſt, a King to protect us, [y] ſecondly, a Prieſt to offer up even himſelfe a ſacrifice upon the croſſe for our ſinnes: thirdly, [z] a Prophet to teach us in the way to our ſalvation.

The meanings

r Pſal. 45.7.
ſ 1 Sam. 10.1. & 16.12 & 24 7
1 King. 1.24.
t Exod. 29.7.
Pſal. 133.2.
u 1 King. 19.16
Pſal. 115 15.
x Pſal. 2.6.
Luke 1 32.
Matth 28.18.

Pſal. 110.4 Heb. 7.21. 22-23 24.25 and cap. 9. ver. 24.25 26
ſ Deut 18.15 Mat 3.17. and 17 Eſay 61 1.

Queſt. What benefit haſt thou hereby?

Anſ. Both I and all the Elect of GOD are made ſpirituall [a] Kings Prieſts,

The Comfort.

a Revel. 1.6.

1 Pet. 2,5. b 1 Tim. 1,18 Rom. 6,12.

Priests and Prophets first Kings *b* in bearing rule over our own hearing and mastering our owne rebellious Thoughts, Wils, and Affections. secondly Priests, in offering up to God our spirituall Sacrifices of *c* Prayer, of *d* Thanksgiving, of *e* Almes, of *f* a contrite heart, of *g* our owne soules and bodies for the service of God: thirdly, and Prophets *h* in applying that knowledge wee have, to the benefit and good of others.

c Psal. 141,2. g Heb 13,15. e Phil 4,18. Heb 13,16. f Psal. 51,17. g Rom. 6,13. and 12,1. h Luk. 22,32.

Quest. Why is this Iesus Christ called *the Onely Sonne of God*, seeing wee also are said to be his Sonnes?

His only Sonne The meaning.

Ans. Christ is called Gods onely Son *i*, because hee alone is his Son by nature, and none but he. The Angels also are *k* his sons, but by creation: and *l* we likewise, but *m* by grace and adoption.

i Ioh. 1,14,18. & 3,16 Heb,5 Rom. 8,32. k Job. 1,6. l Iohn 1,12. 1 Iohn 3,1. m Gal,4,5.

Quest. What is that to thee?

The Comfort.

Ans. It sheweth that the love of God to me is wonderfull, and his mercy unspeakable, who spared not to give his owne and onely Son for me.

Iohn 3, 36. Rom. 5,8. Ephes. 2,4,5.

Quest. How is hee said here to bee, who in Scriptures is often called

Our Lord.

ed by the name of a servant.

Ans. He was Gods servant in the work of our redemption; but Our Lord in regard of that power and dominion he hath over us: secondly, as also in regard of our redemption; because he hath purchased us to himselfe, being before captives & slaves of the divill.

The meaning Act 2.36. 1 Cor.8.6. Iohn 13.13.

Q. What comfort hast thou by this?

A. That he being my Lord, and living under his dominion, I néed not feare what any enemy, whether devel or wicked men can doe unto me

The comfort. Matth.10.28. Rom.8,21.

Quest. What meanest thou in saying, *he was conceived by the holy Ghost?*

Which was conceived by the holy Ghost

Ans. That hée was made man, not after ẏ ordinary course of nature, but of the sanctified flesh and blood of his mother, through the miraculous working of the holy Ghost in her wombe

The meaning. Matth.1.20 Luke.1.36.

Quest. Hast thou any profit by this?

Ans. Yes: for by his most holy conception, my sinfull birth & conception is sanctified, & his holinesse serves as a cover to hide my manifold corruptions from the eyes of God.

The Comfort. Iohn 17,10. 1 Cor.1.50.

Quest. What meaneth it, that he was *borne of the virgin Mary?*

Borne of the Virgin Mary.

The meaning.
n Gen.3.15. Gal.4. Luke 1,42. o Esay 7, 14. Mat. 1,22, 23.

Ans. That in the ordinary time of travell, according to the course of nature he was brought forth into the world n by a woman named Mary, who was a pure & unspotted o virgin, both before in & after the birth of him

Q. What comfort hast thou by this?

The Comfort.

A. Hereby is manifested the good will of the Sonne of God to me, who for my sake becõming Man as I am, was in that nature ready to suffer whatsoever was due to my sinnes.

Heb. 2,14.

Suffered.
The meaning.
p Phil.2,7. Luke 1,7. Matth.2,13. Marke 5,6. Matth.8,20. Ioh 8,48. Luk. 15.2. Ioh. 10,36 q Luk 22,44. Psalm,22,17. Iohn 18,40. and 19. 15.

Quest. What is meant by these words, *He suffered*?

A. Thereby is meant first that p the whole life of Christ even from his very cradle, was a continuall Passion; secõndly, but it is chiefly meant q of his bitter pains & torments he indured upon the crosse, & at the end of his life

Quest. What comfort is it to thee that he suffered?

The Comfort.
r Iohn 8,46. Luke 23,14. Iohn 19,4. Iohn 19,4. s Esay 53,4. 1 Pet.2,15,24. t Rom.5.10.

Ans. As r it was not for any evill that ever he did himselfe, but all s for my sake that he suffered: so it further testifieth that he loved me (by nature his enemy) more then himselfe, in that he indured so great things for me

Quest.

Queſt. What is meant by this, *He ſuffered under Pontius Pilate?* *Vnder Pontius Pilate.*

Anſ. That Chriſt the Son of God, & great King of heaven & earth, was arraigned at the Barre of an earthly Iudge, and there condemned by him. *The meaning.* Matth. 27, 26.

Q. What benefit haſt thou by this?

Anſ. By this I and ſo many as truly beléeve in him, ſhall be fréed from being arraigned before God at the day of the laſt iudgment, and ſhall then receiue the ſentence of abſolution, and be eternally ſaued in heauen. *The comfort.* Rom. 8, 3. Iohn 5, 24.

Queſt. What meane you in ſaying *he was crucified*, or faſtened to a croſſe *Was crucified.* *The meaning.*

A. That the puniſhment which he ſuffered was the moſt painefull and moſt ſhamefull & curſed of all other. Deut. 21, 23. Gal. 3, 13. Phil. 2, 8.

Q. What comfort is this to thee?

A. In this he boze the curſe of the Law foz me; and therefoze my comfoz is, that when any croſſe oz calamity befalleth me, God doth not therby (as a Iudge) curſe me, but onely (as a Father) cozrect me. *The Comfort.* Gal. 3, 13.

Queſt. What meane you in ſaying that *he dyed?* *Dead.*

A. That after manifold tozments *The meaning.*

Matth.27. 50. Mark.15.37. Iohn 19 30. endureth both in body & ſoule, at laſt they were ſevered each from other, as truely as when any of us dye.

The Comfort. Q. What benefit haſt thou by his death

u Revel 14 13 x Iohn 5. 24. 2 Cor.5 1. Phil.1.23. Luk 16.22. Heb.2.15. y Rom,8.1. Iohn 5,24. A. Hereby firſt my death is chaugedu from a curſe into a bleſſing, & made to me (as it were) a midle way to convey me out of this woꝛld x into the kingdome of heaven: ſecondly, further herebyy the ſecond death is quit taken away from me, & al that are in Chriſt.

Buried. Queſt. What doth this word *buried* import?

The meaning. Anſ. That after death his body was laid into the ground, to the end men might ſée he was dead indéed. (burial

Eſay 53.9. Mat.12 40. 27.60 61.64. Q. What profit reapeſt thou by his

The Comfort. Eſay 57.2. A. By his grave, & buriall therein, he hath ſwætly perfumed my grave wherein I ſhall be buried; & in ſtead of an houſe of perdition, hath made it a chamber of reſt and ſlæpe.

He deſcended into Hell. Queſt. What is meant by his *deſcending into hell?*

The meaning. A. Divers are the iudgements of the godly learned about this point: but on

z Matth 26.38 Marke 12.24. Matth.27.46. of theſe two is the moſt likely: firſt, either that z before, & upon the Croſſe, he

he suffered and felt the [b] pangs & tor-
ments of hell, & the ful wrath of God
seizing even upon his soule: secondly
or that his soule after death did creal
ly and locally goe downe in triumph,
even into hel, the place of the damned

b Psal. 18,5.

c Psal. 16,10.
Act. 2. 27.
Rom 10,6,7.
Ephes. 4,9.

Q. What benefit hast thou by th[at]?

The Comfort.

A. If thereby be meant, that upon
the Crosse he suffered in soule the
torments of hell, my comfort is, that
he hath satisfied [d] the whole punish-
ment due unto me in soule and body
both: for in a miserable case had I
beene, if he had delivered mee from
the punishment due to my body, and
not to my soule. Or if thereby bee
meant, that he went downe triumph
to the place of hell, my comfort is that
[e] hell & Satan (the Prince of hell) are
spoiled of that power which they had
over me, and I am delivered from
ever comming there.

d Revel. 19, 15.

e Esay 25 8.
Hosea 13,14.
Col. 2,15.

The third day he rose againe from the dead.

Quest. What is the meaning of the
next article, *The third day he rose a-
gaine from the dead?*

The meaning.

Ans. That the very same body of
Christ, which before was dead, & laid

f Matth. 17,23
Mar. 9,31, Luk.
9. 22 & 18. 33.
Mat. 20, 19. &
26. 32. Mar. 8. 31. and 10. 34 Iohn 2, 19. Mat. 28. 6. Luke 24 6.

into the grave, g by his owne power after three dayes, h rose againe to life,

Quest. What is that to thee?

A. This first assureth me that Christ hath overcome death and hell i for my iustification, and k hath bisburthened himselfe of the guilt and punishment of my sins imputed to him: secondly, and it further serveth as an argument to prove unto me, that l this my body, after it is dead, shall also rise againe to life, at the day of iudgment.

Q. What meane you in the next Article, in saying, *He ascended into heaven*?

A. That forty dayes after his resurrection, in the sight of al his Disciples he was in soule and body together, taken out of this world into heaven, the kingdome of glory.

Quest. What benefit is this to thee?

Ans. He is thither gone, m first there to prepare a place for me: secondly, and from thence n sendeth downe the Comforter (his holy Spirit) into me.

Quest. What is meant by his *sitting at the right hand of God*?

Ans. That in heaven he is now advanced to such an estate, in which hee hath

g Luke 24,39. Iohn 10,27.
h Iohn 10,18.

The Comfort.
i Rom. 4,25. 1 Cor. 15,17.
k 1 Cor. 15,54 57, Hos. 13,14. Heb. 2,14.
l 1 Cor. 15,13. 16,20. 1 Thes. 4,14. Rom. 8,11.

He ascended into heaven
The meaning.
Marke 16, 19. Luke 24,51. Acts 1,9.

The Comfort.
m Iohn 14,23.
n Iohn 16,7. and 14,16. Act 2,4, Gal 4,6.

There he sitteth at the right haud of God.
The meaning.
Mark. 16,19. Acts 2,34. Psa

hath fulneſſe of glory, power, maieſty and authority, in the preſence of his Father and all the Saints and holy Angels.

Q. What benefit haſt thou by this?

A. There ſitting [o] firſt a Mediator, hée maketh interceſſion to God his Father for me; ſecondly, and [p] having all power given unto him, [q] hée protects & defends me againſt the rage of all my ghoſtly enemies.

Queſt. What is meant by the next and laſt Article concerning Chriſt, that *from heaven he ſhall come to judge both the quicke and the dead?*

A. That he, who once firſt came [r] in baſe and humble manner [ſ] to redéeme and ſave the world; ſecondly, ſhall at the laſt day come againe, [t] but in glory and great maieſty, [u] to give iudgement upon all ſoules, and [x] to make and end of this world.

Queſt. What comfort haſt thou by this?

A. That he firſt, who is my Savior & Redéemer, ſhall alſo be my Judge: ſecondly, [z] by him ſhal have right thē done unto me, for all the wrongs offe-

11.1, Phil. 2.9. 10, 11, 1 Cor. 19 25, Ep 1, 19, 20 21, & 5, 23. Act. 5, 31, Heb. 11, 3, Pe. 3, 22.

The Comfort.

o Rom 8, 34. 1 Tim 2, 5. Heb: 9, 24. 1 Iohn 2, 1.

p Mat. 28, 18.

q Pſa. 110, 2. & 29, Rom. 8. 35.

From thence he ſhall come to judge both the quicke and the dead.

The meaning.

r Luke 2. 7. Matth. 8. 20.

ſ Matth 18. 11.

t Rev 20, 12. 2 Tim: 4, 1.

u Iude 14, 15. Mat. 24. 30, 31. 33. 2 Theſ: 1, 6, 7, 8.

x 1 Pet 1, 30.

The Comfort.

y Job. 19, 25.

z Revel. 6, 10.

Ibeleeve in the holy Ghoſt.

red me by the wicked of this world.

Queſt. The eighth Article of thy Creed is, *I beleeve in the holy Ghoſt*, what meaneſt thou by this?

The meaning.

a Matth. 28.19 2 Cor. 13. 13. Act. 5.3,4. 1 Cor. 6. 19. cõpared with 1 Cor. 3,16.

Anſ. My meaning is that I beléeve the third Perſon in the Trinity, called the holy Ghoſt, to be a true God, together with the Father & the Son, & therefore repoſe all my truſt & confidence in him: and b that he is ſent downe into me, to dwell in my heart.

b Iohn 16, 17. Rom. 8. 15. Gal. 4,6. 1 Iohn 3.24. 1 Cor. 6, 19.

Queſt. What benefit haſt thou by the holy Ghoſt dwelling in thee?

The Comfort.

A. Many are the benefits I receive by him: For beſides that firſt he c made me, d ſecondly preſerveth me, thirdly he e enlightneth mine underſtanding, which are graces common done to the reprobate; fourthly, he further f aſſureth me of my reconciliation to God in Chriſt, fifthly, he regenerateth and maketh me of a child of Satan, the child of God; ſixtly, he h governeth my heart, by repreſſing al bad motions to ſin, & ſtirring up good affections & inclinations to piety & religiõ, ſeventhly he comforteth me in diſtreſſe; eighthly and k enableth me to doe theſe good duties

c Iob. 33,4. Gen. 1, 2. d Pſal. 104. 30. e Revel. 7. 18. f Rom. 8. 16. 1 Cor. 1, 12. g Iohn 3. 5. 1 Cor. 6, 11. h Rom. 8, 14. Gal. 5, 17, 22. i Iohn 16. 26. Pſal. 45. 7. k Eſay: 1, 28.

duties which of my selfe I cannot, all which are proper to the Elect alone.

Q. In the next Article where thou sayst, *The holy Catholique Church*, what is meant by the *Church*? *The Church.*

A. By the Church is meant the peculiar company of men, whom God hath m predestinated to everlasting life, n all holding the same fundamentall points of Faith. *The meaning.* l 1 Pet 2,9. m Luke 12,32 Acts 13,48. Rom. 8. 39. n Ephes. 4,4,5. Gal. 1,8.

Q. What comfort hast thou by this?

A. By this I learne, that God hath a company whom he hath chosen to himselfe out of the whole cluster of mankind, o ordained unto life, of which number I believe that I am one. *The Comfort.* Rom. 8, 15. 2 Cor. 3,15. 2 Tim. 4. 8.

Quest. Wherefore is this Church called *holy*?

Ans. Not because it is holy in it selfe, but in respect, first, both that Christs owne holinesse is imputed unto it. Secondly, as also in that it begins to be holy even in this life. *The holy Church. The meaning.* Eph. 5,26,27. 1 Cor. 6,11. 1 Pet. 2,9. Iohn 17,17.

Q. What is thy comfort from hence?

A. That I being a member of this Church, though by nature a wretch full of all unrighteousnesse, am yet made holy and righteous before God *The comfort.* Eph. 5,16.27. 1 Cor. 6,11.

even

even in this life.

Queſt. And why is this Church called *Catholike*?

The Catholike Church.

The meaning.

o Gen. 3,9. & 12,1, Acts 2,39 Revel. 6,11.

p 1 Tim. 4,4. Acts 10,34.

q John 11,52. Reu. 5,9, & 7. 49. Acts 20 35

A. It is called Catholike or vniverſall, becauſe firſt in reſpect of time o it hath bin in all ages: ſecõdly, in reſpect of perſons, it p conſiſts of all ſorts of men high & low, rich & poore; thirdly in reſpect of place q it hath bene gathered from all parts of the earth.

Q. What comfort is this to thee?

The comfort.

1 Iohn 2,1,2.

Anſ. I ſée hereby, that neither my ſelfe nor any other of, whatſoever nation, order, degrée or ſtate are excluded from grace in Chriſt, except we will exclude our ſelves.

Queſt. What is that you call, *The communion of Saints*?

The communion of Saints.

The meaning.

1 Iohn 1,3.

Anſ. The Communion of Saints, is that ſpirituall fellowſhip, and ſweete ſociety which is amongſt al the faithfull ſervants of God, and true members of Jeſus Chriſt.

Q. What benefit haſt thou by this?

The Comfort.

r Iohn 1 5,5. 1 Cor. 1,9. s Iohn 1 3.

Anſ. I being one of his happy members, have fellowſhip r firſt with Chriſt my head & in him have right to all the benefits purchaſed by him: ſecondly

coudly, I haue fellowship also with 1 Iohn 1.7:
l my fellow Saints, in that ſ we are 1 Cor. 12.12.
l of one heart and like affection; in ſ Acts 4.32.
at t we employ the graces of God
us for the good and saluation one of t Math. 5.16.
nother; u & with our temporall goods
where néed requireth) we are ready
he to relæue and helpe another.

Quest. What is meant in the next The forgiue-
rticle, by *the forgiueneſſe of ſinnes?* neſſe of ſinnes.
The meaning.

A. Forgiueneſſe of ſins is that x great x Psal 32.1.2.
eſſing y of God which z Iesus Christ Rom. 4.7.8.
y his death and passion procured for y Esay 43. 15.
l a that belæue in him; whereby God Ierem. 31. 34.
téemes of their ſinnes b as no ſins, Psal 51. 1.
; as neuer committed by them. z 1 Ioh 1.7. &
2.12. 1 Cor. 1
Quest. What comfort haſt thou by 30. Rom. 4: 25
nis? a Iohn 3.16.
b Psal. 32.2.
Esay 44.22.

Anſ. Hereby receiue I this un- The comfort.
peakeable comfort, that all my ſins Gal. 2,20.
nd punishments due to the ſame are Esa: 53,4,5,6.
rœely forgiuen mee through Iesus
Christ ſo that they ſhall neuer riſe up
n iudgement againſt me.

Quest. Next followeth in your
Creed, *The reſurrection of the body*; The reſurrecti-
what is meant by that? on of the body.

Anſ. That at the laſt day, the The meaning.
bo-

c Iob. 19. 25. &c Dan. 12. 2. Ioh. 5. 29. 1 Cor. 15 52 1 The. 4. 16 Revel. 20. 12.

d Iohn 5. 28. & 11. 43. 44. 1 Cor. 15. 52. 1 Thes. 1. 16.

e Iob. 19. 27. Iohn 6 39. 1 Cor. 15. 53. 2 Cor. 5. 10.

The Comfort

f Psal. 16. 9. 10. 1 Thes. 4. 14. Iob. 19, 25.

g Phil. 3. 20.

h Acts 13. 19.

i Phil. 1, 23.

k 1 The. 4, 13, 14

Life euerlasting.

The meaning, and comfort.

1 Thes 4, 17. 2 Cor 15. 53. 54 1 Cor. 2 9.

c bodies of all men, whether godly or wicked, by d the power of God, shall rise out of their graues, euen e the same for substance that there they are.

Q. What comfort hast thou by this?

A. That first this very f body of mine shall at the last day rise out of the dust, g glorious, like the body of Iesus Christ, and h free from those corruptions and miseries whereunto it is here subiect. And further, I need not, secondly, either feare death in my selfe thirdly, k or much lament the death of others, seeing both I and they shall one day meete againe, and rise together to ioyes euerlasting.

Quest. And what sayst thou of the 12. and last Article, *life everlasting.*

Ans. That my body being raised, and ioyned againe to my soule, I shall after the last day, in body and soule together, liue for evermore in the kingdome of heaven, where I shall be filled with such ioyes, as no eye hath seene, no eare heard, no tongue can utter, no heart can conceive.

Quest. Now when thou beleevest all these things, what benefit redoun-

det

eth unto thee by this faith of thine?

Anſ. The end of my faith ſhall be e ſalvation of my ſoule; and for the eſent I thereby become m firſt ſtified before God, ſecondly, and nctified.

The benefits of faith are,
1 *Iuſtification*
2 *Sanctificatiō*
m Rom.4,3. & 5,1.Gal.2.16.

Queſt. When may a man be ſaid to e juſtified before God?

Anſ. A man is then iuſtified, when e is freed from the guilt and puniſh- ent of his ſinnes, and is accepted as ſt and righteous before God, p rough the righteouſneſſe and obe- ience of Jeſus Chriſt imputed unto im.

n Acts 15.9.
Iuſtificacion what it is.
o 1 Iohn 1.7. Ro.8.1.33.34 &c.
p 1 Cor.1.30. 2 Cor.5.21. Rom.5,18. Gal.3,27.

Queſt. Doe not a mans good works ather juſtifie him before God, and nake him worthy of eternall life.

Workes do not juſtifie before God.
Pſalm.143,2. Eſay 64,6. Iob.3, 9. Rom. 9,11.& 11,35. Gal 2.16.

Anſ. Alas, they are farre from it: or in the beſt works any man can do Gods iuſtice findeth more matter why he ſhould condemne him, rather then ſave him.

Queſt. It may ſeeme then there is no uſe of good works in the life of a Chriſtian, but they may be ſpared well enough?

Anſ. It followeth not: for though they

Yet are neceſſary.

In respect of
1 *God.*
2 *Our neighbor*
3 *Our selues.*
Mat 7. 18. 19.
1 Tim. 5. 8.
1 Ion 2. 4.
Iames 2. 17.

they haue no part or share in the act of iustifying a man before God, yet are they euermore companions of a true and iustifying faith, and ought necessarily to be performed of euery sound beleeuer: and that in respect first both of God, secondly, and of our neighbours, thirdly, and of our selues.

Quest. What use is there of those workes in respect of God?

Necessarie in respect of God.
q Iohn 15. 8.
Rom 2. 23. 24.
1 Pet. 2 12.
r Tit. 2. 10.
Hester 8. 17.
Exod. 12. 18.
s Heb. 13, 16.
Phil. 4, 8.

A. Thereby q first his name is glorified, r secondly his Gospell beautified s thirdly, himselfe well pleased, when his children shew their obedience & thankfullnes unto him, in doing such workes as he commanded them.

Quest. What use is there of them in respect of our neighbours?

In respect of our neighbors.
t 1 Pet 3, 1. & 2 12, 2 Cor. 9, 2.
Mat 5, 16.
u 1 Pet. 2, 15.

A. Such as are not yet conuerted, may thereby t first either be won to a liking of that Religion which they see so holy; secondly or at least shall haue their mouthes thereby stopped, when they would gladly open thē against it.

Q And what use is there of good workes in respect of our selues?

Necessary in respect of our selues.
x 2 Pet. 1, 10.
y Jam: 1, 21, 28

Ans. They first serue x to make our election sure: 2 they y shew the soundnesse

nes & truth of that faith that is in vs. thirdly the draw vpō vs the blessing not of God onely, a but of men also in this life; fourthly and shal (though not for their owne merit, yet through Gods great mercy receiue c a gratious reward in the life to come.

Quest. The other benefit that redoundeth unto you by your Faith (you said) is your sanctification; when may a man be said to bee a sanctified man?

Ans. A man is then sanctified, when hee who by nature is all uncleane and unholy, is d freed from the corruption of his nature, and is become holy and righteous, e at least in some measure, f even in all parts both of soule and body.

Q. Whence proceedeth that faith which worketh all this good in man?

Ans. Almighty g God worketh it in mans h heart, by i his holy Spirit.

1 Ioh. 2,3. Heb 11.4 z 1 Tim. 4,8. and 6,6. Prov 11,17.25. a Iob 29 13. b Luke 6. 35. Ma: 5,11, 12. and 10,42. 1 Cor. 3,8. c Eph: 2,8,9. Tit: [illegible], Ro. 6. 23, Lu: 17,10.

Sanctification, what it is.

d Col: 3,9, 10. Eph: 4,22, &c. Ezek: 11,19,20 e Rom: 8,23. f 1 Thes. 5,23.

The inward means of Faith is the holy Ghost.

g Phil: 1,29, Iohn 6,29, Mat: 16, 17, Eph: 2,8, Act. 10,14, h Ro. 10,10. Acts 16,14, i 1 Cor: 12,2, 2 Cor: 4,13,

Q. What outward meanes may a man use to obtaine this excellent grace of faith at the hands of God, &

to

to have it increaſe in him?

The outward meanes are
1 *The Word.*
2 *Sacraments.*
3 *Prayer.*

A. The ordinary outward means for this, are k firſt diligent hearing of the Word, l ſecondly, oftē uſe of the Sacraments, thirdly, and m frequent prayer

k Ro. 10, 14, 17
l Cor. 1, 21, & 3, 5. Eph. 4, 11, 12, 13, 1 Tim 4. 6. l Geſt 4, 11
Rom. 4, 11, 1 Cor. 11, 24, 25, 26. m Mark. 9, 24. Luk. 17. 5.

Hearing the Word, the firſt meanes.

Queſt. How muſt wee heare the Word, that we may profit by it?

How we may heare with profit.

A. To the end we may heare with profit, firſt ſome duties are to be performed before we heare; ſecōdly, ſome in the time that wee are hearing; thirdly, ſome after we have heard.

Duties before we heare.

Queſt. What duties are to be performed before we heare?

n 1 Pet. 2, 1, 2. James 1, 21.
o 1 Cor. 4, 5. 1 Theſ. 2, 13.
p 1 Cor. 3, 6. Col. 4, 3. Eph. 6, 18, 19. 2 Theſ. 3, 1.

Anſ. We muſt firſt frée our hearts from all n malice againſt the preacher and from a o preiudicate opinion of his perſon or gifts, and muſt p pray to the Lord for a bleſſing upon his ſpeaking, and our hearing.

Duties in time of hearing.
1 *Attention*
2 *Beleeſe.*
3 *Reverence.*

Queſt. What duties are to be performed in the time we are hearing?

q Pſal. 34. 11. Pro. 1, 2, Acts 16, 14, r Heb. 1, 1, 2. Theſ. 2, 13, Rom. 1, 16.

A. We muſt q firſt attend to the things that are taught us, ſecondly, we muſt have faith to beléeve them thirdly, & wée

must heare with [s] reverence, as in the presence of God. [s] Luke 10, 16. Psalm: 25, 9.

Quest. What duties are to be performed after we have heard?

A: We [t] first must meditate by our selves; secondly, and [u] conferre with others of the things we heard; thirdly we must [x] lay them up in our hearts, fourthly, and [y] obey and practise them in our lives.

Duties after we have heard.
1 Meditation.
2 Conference.
3 Remembrance
4 Practice.
t Luke 2, 19.
u Lu. 24, 13, 14.
5, 32, x Psa. 119, 11. Luk 2, 51, Pro: 3, 1 y Luk. 11, 28, Ioh. 13. 17

Quest. The often use of the Sacraments, you said, is a meanes to increase faith: what is a Sacrament?

The Sacraments the second means of faith

A. A Sacrament is an outward visible [z] Signe that representeth, and a Seale that confirmeth Christ and all his benefits to them that beleeve in him.

A Sacrament what it is.
z 1 Pet: 3, 21. Gal: 3, 1, 1 Cor: 11, 24, 25 a Rom: 4, 11. Matth: 26, 27.

Q. How many Sacraments are there?

A. Two onely: first, Baptisme: secondly, and the Lords Supper.

Sacraments two onely.
1 Baptisme.
2 The Lords Supper.

Quest. What is the outward signe, and thing you see in Baptisme?

Ans. Water, washing the body of man.

In baptisme, the signe, water Mat: 3, 11. Acts 8, 38.

Quest. What is the thing represented and signified thereby?

Thing ſignified The waſhing of the ſoule.

A. The waſhing of mans ſoule with the pꝛecious blood of Jeſus Chꝛiſt.

Queſt. What is the thing ſealed thereby?

The thing ſealed.

Anſ. Thereby the beléeuer is aſſuꝛed, that euen as the uncleanneſſe of his [b] bodꝛy is waſhed away and cleanſed with water, ſo are all the [c] ſinnes of his ſoule, both oꝛiginall and actuall [d] as well committed after as befoꝛe Baptiſme, waſhed away by that blood which Jeſus Chꝛiſt the Son of God hath ſhed foꝛ him.

For the right uſe of baptiſm Duties before we are baptiſed.

Queſt. For the right and orderly uſe of this Sacrament, what muſt be done

A. Firſt, ſome things muſt be done befoꝛe we be baptiſed: ſecondly, ſome in the time of baptiſme: thirdly, ſome afterward.

Queſt. What muſt be done before?

1 Confeſſion of ſinnes.
2 Promiſe of amendment.
3 Faith in Chriſt.

A. We muſt make an humble [d] confeſſion & acknowledgment of our ſins: ſecondly, we muſt pꝛomiſe [e] amendment of our liues: thirdly and beléeue in the name of the Lꝛd Jeſus Chꝛiſt

[b] 1 Pet. 3, 21. [c] 1 Pet. 1, 2. Revel. 1, 5. 1 Iohn 1, 7. [d] Matth. 3, 6. [e] Mar. 1, 4. Acts 2, 37, 38, [f] Act. 8, 36, & 7, and 16, 30, 21, 23.

In the time of adminiſtratiõ.

Queſt. What is done in the time of the adminiſtration of Baptiſme?

Anſ.

Anſ. A ſolemne covenant is then made betweene, firſt, GOD, ſecondly and the party baptiſed, to which the whole Congregation then preſent, are witneſſes. *A covenant betweene,* 1 *God.* 2 *The partie baptized.*

Queſt. What were the covenants and promiſes made on your part to God, at the time when your ſelfe was baptiſed?

A. Then I promiſed to God, firſt [g] that I will forſake the Divell and all his workes, the vaine pompe & glory of this World, with all covetous deſires of the ſame, and the carnall deſires of mine owne Fleſh, ſo that I will never follow nor be led by any of them: and further, [h] that I beléeve all the Articles of the Chriſtian Faith. *The covenant on mans part.* g Gen. 17.1.2. Acts 2 7 38. Matth. 3.6. h Acts 8.37.38

Queſt. What were the covenants and promiſes made on Gods part to you?

Anſ. God (in his great mercy) then promiſed to mée, that if I performe theſe things, he will embrace me with the arms of his mercy, give unto mée the bleſſing of eternall life, and make me a partaker of his everlaſting kingdome. *The covenant on Gods part.* Gen. 17.7. Mar. 10.14.16.

The duties after Baptiſme.

Queſt. What is to be done after Baptiſme?

A care to performe the covenant. Pſal. 116, 14.

A. A godly care and endevour muſt be uſed to performe thoſe vowes and promiſes wée ſo ſolemnly made unto the Lord, at the time when wee were baptized.

The danger of the not performance. Deu. 23, 21, 22 Eccle: 5, 4.

Queſt. What if a man faile in the performance thereof?

Anſ. His damnation ſhall be greater then if he had never made any ſuch vow at all.

The profitable uſe of baptiſm 1 Admiſſion into the Church. 2 Aſſurance of forgiveneſſe. 3 Profeſſion of faith in Chriſt. 1 Cor: 12, 13. & Act. 2, 28. & 22, 16, [i] Acts 2, 41, Iohn 4, 1. Gen. 17, 14, 1 Cor: 1, 1, 12, 13, 14 15, Gal: 3, 17.

Q. What profit is it to a man when he is baptized?

A. Firſt, he is thereby [i] admitted into the communion and company of the Saints of God: ſecondly, he is aſſured of the [k] remiſſion of his ſins: thirdly, and thereby [l] ſheweth to the world what Religion he is of.

In the Lords Supper. The Signes. { Bread. { Wine. [m] 1 Cor: 1, 23. [n] 1 Cor: 11, 25

Queſt. What is the outward ſigne and thing you ſee in the Supper of the Lord?

Anſ. Bread and wine: of which the miniſter [m] breaketh the one, and [n] powreth forth the other; the Receiver

ver also o taking both at his hands, doth p eat the one, & q drinke the other

o Mat. 26.26. 27.

p Mat. 26.26.

Quest. What is the thing represented and signified hereby?

The thing signified.

Ans. That the body of IESUS CHRIST was broken upon the Crosse, and his blood there shed for our sinnes.

The body and blood of Christ

Luk 21.19.20. Esay 53.5. Rom.4.25.

Quest. What is the thing sealed hereby?

The thing sealed.

A. Hereby the receiver is assured that as the r Bread and Wine, which hee taketh, eateth and drinketh, are meanes to strengthen and nourish his body, and to preserve it in life: so Christ Jesus crucified, s apprehended and applied by faith, shall t nourish him, and preserve both soule and body unto eternall life.

The nourishment and preservation both of soule and body to eter- life.

r Psal. 14.15.

s Ioh, 6.51.53 54.55. 56.57.

t Joh 6.54. compared with vers. 45.

Quest. What duties are required for the right and orderly receiving of this Sacrament?

Ans. For this, first, some duties are required before wee come to the Table of the Lord; secondly some in the time that we are sitting at and about it; thirdly some also after wee are departed from it.

For the right receiving the Sacrament.

Duties before we receive.
1 A deſire thereof.
2 A preparation thereof.
u Pſal. 100,2. and 100,10, 3. Deut. 28, 17.
x 2 Chr:35, 6. 1 Cor: 11,28.

Queſt. What are the duties required before we come to the Table of the Lord?

A. That we come not thereto for faſhion, or upon conſtraint: firſt, but u with good deſire, an holy appetite and willingneſſe of heart: ſecondly, and that we x prepare our ſelves aright for ſo great and holy a worke.

Queſt. When is a man rightly prepared and fitted for it?

This preparation conſiſteth in 1 Knowledge of Religion, 2 Repentance for ſinnes. 3 Faith in Chriſt. 4 Love toward all
y Iohn 17,3. Hoſea 4, 6. Eſay 5,13, 14.
z 1 Cor. 11,29.

Anſ. First, when he y knoweth the grounds of the Chriſtian Religion, & z ſpecially is inſtructed in the Doctrine of the Sacraments: ſecondly, when he is touched in heart with a ſorrow & griefe for his ſins: thirdly, when he hath true b faith in Chriſt: fourthly and is c at peace & in love with al mē.

a Mat,9,17, & 11,28, Pſa. 26,6, Ezr:5,21, b Heb. 11,6, Joh. 1,12, & 6,53, compared with verſe 35, Mat, 24, 11,12, c 1 Cor. 10,17, Mat. 5,23, Iohn 1,3.

Duties in the time of our receiving.
1 Reverend geſture.
2 Thankfulnes for our Redemption,

Queſt. What are the duties required in the time that we are to come to the Table of the Lord?

Anſ. That we behave our ſelves d reverently, being then in Gods preſence: ſecondly, that we lift up thankful hearts

hearts unto our Lord God for the great mercy of our Redemption there described before us: thirdly, as also that with eyes both of body & minde we observe the outward elements of Bread and Wine, and the Sacramentall actions in the administration thereof; and what things are signified and represented to us by them.

3 Observation of the { *Outward Elements.* / *Sacramental actions.*

d Levit. 19. 30. Psalme 5, 7.

e Psalme 103. 1, 2, 3, 4. Revel. 5, 11, 12. Mat: 20, 30.

Quest. When thou seest the Bread the food of mans body, what thinkest thou then?

Meditations when thou seest the bread

A. I then thinke of Jesus Christ f the Bread that came downe from heaven, g the food of mans soule.

f Ioh. 6, 32, 33 35.

g Ioh. 6, 35, 54.

Quest. When thou seest the Wine that maketh glad mans heart, what thinkest thou?

When thou seest the Wine

Ans. I then thinke of the precious bloud of Jesus Christ, that onely cheereth and comforteth the soule of man.

1 Iohn 1, 2.

Quest. When thou seest the Bread broken, and the Wine powred forth, what thinkest thou?

Whē thou seest the bread brok & wine powred forth.

Ans. I then thinke how the h body of Christ was broken, and his i bloud shed for mans redemption.

h Esay 53, 5.

i Iohn 19, 34.

Queſt. When thou ſeeſt the bread o broke, and the wine ſo powred foorth, to be offered to thee, what thinkeſt thou?

When they are offered thee. Gal: 2,20.

Anſ. I then thinke how Chriſts body was broken, and his blood ſhed, not for others alone, but for me alſo as well as any other.

Duties after our receiving.

Queſt. What duties are required after wee are riſen and departed from the Table of the Lord?

1 Increaſe in grace.
2 Performance of our vow renewed.
k 1 Pet: 3,2.
l Pſal: 1,16,14

A. Firſt, that we endevour more and more to k increaſe and grow in grace: Secondly, and faithfully performe l the vow which at the Lords Table we made anew unto him.

Our new vow made at the Lords Table what it is.
Ier: 31,31,32. 33,34.
Ezek: 18,1.
Cant: 5,1.
1 Cor: 6,11.
Rom. 7,5,6.

Queſt. What new vow made we then unto the Lord?

A. Having before broken the promiſe made at the time of our Baptiſme, we there profeſſed that we doe truly and earneſtly repent us of the ſame, and promiſed that we intend to lead a new life, following the Commandements of God, and walking from thence in holy wayes.

The profitable uſe of the Sacraments.

Queſt. What profitable uſe is there of receiving the Sacrament?

Anſ.

Anſ. Firſt, thereby m is brought to my remembrance the death and bitter paſſion of the Sonne of God: Secondly my faint & feeble n Faith is thereby further ſtrengthened: Thirdly, and by this alſo o I make publike profeſſion to the world what Faith and Religion I am of.

Queſt. You ſaid that prayer is a third meanes to be uſed for the increaſe of Faith; let me know of you what is Prayer?

Anſ. Prayer is p a familiar and humble q ſpæch of man unto God, in which he r firſt either begs of him for ſomethings that he wanteth; ſecondly he giveth him thanks for ſome things that he hath received.

Queſt. What are the things which a Chriſtian muſt pray to God for?

A. Thoſe are expreſſed in that perfect forme of Prayer, which our Saviour Chriſt himſelfe hath taught us.

Queſt. Reherſe that Prayer?

Anſ. Our Father which art in heaven &c.

Queſt. In the Preface of this prayer you ſayeſt, *Our Father which art in heaven,*

1 *Remembrance of Chriſts paſſion.*
2 *Strength of faith.*
3 *Profeſſion of Religion*
m Luke 22, 19 1 Cor 1, 20.
n Rom. 4, 11.
o Exod: 12, 43. Pſal: 40. 9, 10.
Prayer the 3. meanes of faith
Prayer what it is.
p Pſal: 50, 15. Matth: 11, 28.
q Gen. 18, 22. 23, and 27,
r 1 Tim. 2, 1. Phil. 4, 6.
The things to be prayed for, are expreſſed in the Lords prayer.
The parts ther of are,
1 *Preface.*
2 *Petitions*
3 *The concluſiõ.*
The Preface of this prayer.
Our Father.

heaven : and why, *Our Father*, not *My Father* ?

The meaning. f Habak 2,4.

Anſ. In matters of Faith we ſay, I and my, becauſe f every man muſt beléeve for himſelfe : but in matters of prayer, our and us, becauſe t every man muſt love his neighbour as himſelfe, and u pray for him as for himſelfe.

t Mat. 3,22,39.

u Iam. 5. 14.

Queſt. But is man ſo bound to the uſe of theſe words, that he may not in his private prayers, ſay, *My Father which art in heaven*, but alwayes, *Our Father* ?

Yet a man may pray ; My Father.

Anſ. He may (no doubt) in private pray x My Father : only Chriſt would teach us by this word Our, in our prayers y to abandon all ſelfe-love, and to wiſh and pray for all good unto all others, as well as to our ſelves.

x Mat 26,39. and 27,46. Rom. 1,8. 1 Cor. 14,18, Ier. 3,19. y 1 Tim. 2,1. Pſal 51,18.

The uſe of this word, Our.

Queſt. What comfortable uſe may be made of this, that all men are commanded alike to call upon God by the name of *Our Father* ?

z Act. 10,34. Gal 3,28.

Anſ. The beléeving poore man may hereby comfort himſelfe, that z God is as well a Father to him as to the rich, and eſteemes as well of him (if not

no better) as of the greatest Lord a 1 Cor. 1.20, James 2.3.
this world.

Quest. Of whom is this word Fa- *Father*
ther meant? *The meaning.*

Ans. It is most properly meant of b Math. 28. 19.
the first Person in the Trinity, who 1 Iohn 5.7.
is called b God the Father; first, be- c Iohn 3.16.
cause he c the Father of Christ by na- Ephes. 1.3:
ture: secondly, & in him d our Father 2 Ionn ver: 3.
by grace. d Iohn 1.12.

Q. But may not a man pray to God
the Sonne, or to God the holy Ghost
also, as well as to God the Father?

Ans. No doubt he may: for many *We may also*
of the godly have done the like. And *pray to the*
howsoever the Father onely is here *Sonne & holy*
named, yet f the Sonne and the holy *Ghost.*
Ghost are not hereby excluded. e Luke 23.42.
Acts 7.59.
2 Cor. 13.13.
f Iohn 10.30.
Esay 9.6.
1 Cor. 8.6.

Q. What use may wee make to our
selves of this, that God is *Our Father*?

Ans. It implies, first, that we may *The Vse.*
goe boldly to him, to make any suite
or complaint unto him, as children to
their deare and loving Father: se- g Esay 49.15.
condly, that g he beareth a Fatherly Psalm. 103.13.
affection towards us, and h is rea- h Esay 58.9. &
dy and willing to heare and grant 65.24 Mat. 7.9
our lawfull requests. Luke 11.13.
1 Pet. 3.12.

Quest.

Which art in Heaven.
1 King 8,27.
Ier. 23.24.
Pſal. 139.7.8.
&c.

Queſt. How is it ſaid here to be *in heaven*, who indeed is every where preſent, filling all places, even in earth and in hell alſo, as well as in heaven?

The meaning.
i Eſay. 6.6.1.
k Pſal. 19. 1.
Gen. 19. 24.
1 Theſ. 4 16.

Anſ. Not becauſe he is hedged up in heaven as with a wall, but becauſe heaven is (as it were) the Palace or i Throne of this great King, where k his Glory, Maieſty, Power, Wiſedome, Iuſtice, Mercy, are more openly declared and manifeſted unto us, then any other place of the world.

The vſe.
l Pſa. 115 3.
m Heb. 11. 21.
Exod. 34. 8.
Luke 5. 12.
Revel. 4. 10.
n Pſal 25. 1.
o 1 Pet. 1. 3. 4.
Col 3. 1. 2.

Queſt. What Vſe may we make to our ſelves of this, that Our Father is in heaven?

A. It argueth firſt that for his part l he is as well able as willing to doe for us: and that for our parts m ſecõdly wee muſt come before him with ſuch reverence as becommeth ſo great a Maieſty: thirdly, n that our hearts in prayer muſt mount up into heaven: fourthly, and o that we muſt eſpecially pray unto him for heavenly things.

The Petitions of this prayer.
1 *Hallowed be thy name.*

Q. In the firſt Petition, *Hallowed be thy Name*, what is meant by this word *Name*?

Anſ. Here by the Name of God, is meant

eant, first, either p the person of God mselfe, secondly or any thing wher- God is made knowne unto us, as e by our names are knowne one to nother, as are his q Word, his r Workes, and Sacraments.

Q. What doth the word *Hallowed* re signifie?

A. To take and vse that reverently d holily, which is already holy in selfe.

Quest. What dost thou then aske of od in this first Petition?

A. That we his servants may haue ace giuen vs to glorifie & honour m as becommeth vs: s first in our arts, by acknowledging his might ercy, Wisedome Providence, &c. d by loving, fearing & trusting in m above all things: secondly, with r tongues t by speaking of him al- ayes with feare & reverence, u by re- rting his wonderfull workes unto hers & x yeelding him that praise that due unto his name: thirdly & lastly, y our godly lives and holy conver- tion in the eyes of the world.

Quest. In the second Petition thou prayest,

Name what it signifieth.

p 1 King 5.5. Psal. 20.1. and 116,13.
q John 5.29.
r Esay 43.1. Amos 4.13. Rom.1.20.

Hallowed. What it signifieth.

Graces asked this Petition.

s 1 Pet. 3.15.
t Deut. 28.58.
u Psa. 107.8 & 40.9. & 66.66.
x Psal. 22.22. Exod. 13.4. Eph. 1.3. 1 Pet. 1.3.
y Mat. 5.16. 1 Pet. 2.12. Rom. 2.24.

Thy kingdome come.

prayest, *Thy kingdome come*: what is there meant by the word *kingdome*?

Kingdõe what is meant by it.

A. Not z the universall power which God hath over all his creatures, but first his a kingdome of grace here on earth, whereby he ruleth the hearts of his Elect, that he bringeth them in the end, secondly, to his b kingdome of glory in heaven.

z Psal. 103. 19.

a Luke 17. 21.

b Mat. 25. 34.

Graces asked in this petitiõ.

Q. What doest thou then desire of God in this petition?

c Esay 11. 4.

d Ier. 31. 33.

Ans. First, that he as King c would reigne in our hearts by the Scepter of his word: secondly, that d he would direct & govern us in al things by his holy spirit: thirdly, that the power of sin & Satan e may be overthrowne in us: fourthly & finally, that he would f finish our dayes of sin and misery in this world, and take us from hence into his kingdome of glory in heaven.

e Rom. 6. 6.

f Rev. 22. 20.

2 Thy will be done &c.

Q. In the third petition thou prayest *Thy wil be don in earth as it is in heavẽ* what is there meant by the *wil of God*

Thy wil what is meant by it.

A. Not his unknowne and hidden wil, which he kœps secret to himselfe, for g this ever hath bin, and ever shall be done, whosoever say nay thereto:

g Rom 9. 19. Psalm. 115. 3

but

but his revealed & unknowing will,h which he hath expressed & made known unto us in the Law and Gospell.

h Deut.29,29. Rom.12,2.

Quest. What dost thou then desire of God in this petition?

Ans. First that he would enable us by his grace i to deny our selves, that is, our owne wils & affections, which are corrupt; that he would incline & dispose our hearts: k Secõdly, mẽekely to suffer whatsoever afflictions hee layeth upon us: and to obey him, l in doing all such things as he willeth in his word, and that as m willingly, as spẽedily, as faithfully as the Angels doe in heaven.

Graces asked in this petition.
i Luke 9,23.
k 1 Sam.3,18. 2 Sam.5,26. Act.21,13,14. Mat.26,39.
l Psal.119,36. Iam.4.7.
m Psa.100.and 110,3,Phil.2. 14.
n Psal.119,96. Gal.1,16,17.
o Gen.7,5. Psal.119,6. Luke 1,6.

Quest. In the fourth Petition thou prayest, *Give us this day our daily bread* what is there ment by the word *bread*?

4 Give us this day our dayly bread.

A. Under this one word bread, are ment and contained all things whatsoever are needfull for the sustentation and preservation of mans life here on earth, as meat, drinke, cloth, health peace, liberty, and such like.

Bread, what is meant by it.
Gen.3.19. Iob,42,11.

Quest. What desirest thou then of God in this petition?

Ans.

Graces asked in this Petition

A. First, that he would be pleased to give us all things needful for the preservation of this present life; secondly that we may have grace q to depend upon his good providence in al estats: thirdly, and evermore rest contented with that estate wherein he hath placed us, be it never so poore or meane.

p Exod. 16. 12. Psal. 145. 15.

q Psal. 37. 5.

s 1 Tim. 6. 8. Phil. 4. 11. 12.

Q. The fift Petition is, *Forgive us our debts, as wee also forgive our debters:* What is ther ment by the word *debts*

s *Forgive us our debts.*

Debts, what is ment thereby.

A. By Debts there are meant our trespasses and sins, both originall and actuall, and the punishments due unto us for them.

Q. What dost thou then beg of God in this petition?

Graces asked in this petitiō.

A. First, that he would be pleased so fully and clearely to acquit and discharge us of all our sins committed against his Maiesty, in the breach of his holy lawes, as that they never be imputed unto us, nor rise up in iudgement against us: secondly, and that we may have grace given us t one man to love another, and one to forgive another from our very hearts, without the least desire of revenge

Psal. 32. 1. 2.

t Matth. 5. 23. 24. 44. Rom. 12. 19.

venge for the greatest wrong that can be done unto us.

Q. In the sixth and last petition, where thou sayest, *Leade us not into temptation, but deliver us from evill.* what is to be led into temptation?

6 Leade us not into temptation but deliver &c.

Ans. To be led into temptation, is to be forsaken of God, and given over to the power of our ghostly enemy, and by him to be overcome when wee are tempted.

The meaning. Rom. 1.24.

Quest. What is it then that thou desirest of God in this petition?

Ans. That God would so far deliver and free us from the power of those evill ones our ghostly enemies; first, the World, secondly the Flesh & thirdly the Divell, as that whosoever we be by any of them provoked to sin, they may never prevaile against us, but wee may have the assistance of his grace and holy Spirit to withstand and overcome them.

Graces asked in this petitiõ Rom. 16. 20. 1 Cor. 10 13. Eph. 6. 10. 11. 1 Tim. 4. 17. 18 2 Pet. 2, 9.

Q. What is the meaning of the last clause & conclusion of this prayer, *For thine is the Kingdome, power & Glory.*

The conclusion of this Prayer, For thine is the kingdome, power, &c.

A. Herein we shew a reason why we begged the former graces at the

Heres a reason why we beged the former graces at Gods hands, For his is,

{ *Kingdome.*
Power.
Glory.

hand of God; for [u] first he having kingdome over all things, & interest in them to whom should wee goe for them but to him; secondly, he [x] having power over all things to dispose of them, whatsoever we desire to do, we must aske power of him: thirdly, & in as much as [y] all glory is his, and in right belongeth to him alon, we must therefore call upon his Name, [z] that in so doing we may give him his due.

Q. Why is it further added, *Thine is the kingdome, power and glory, for ever.*

A. This makes a difference betwæne all earthly Princes and the mighty Iehovah. For howsoever they also have kingdome, power and glory, yet [a] they have all from God, not of themselves. God hath them of him selfe, not from any other: they but for a short time, but [b] God hath them absolutely, and for ever.

Q. What use may we make of this last clause unto our selves?

A. We may hereby observe first, that prayer to God, secondly and praise of God must goe together. For as in the fir petitions before going we made re-

y Psal. 103. 19
1 Chron. 29. 11. 12.
z Psal. 115. 3.
John 15. 5.
and 19. 10. 11.
Rom 13. 1.
Revel. 4, 9. 11.
and 5. 12, 13
2 Chr. 29. 11. 12
Psalm 5. 15.

And that for ever.

The meaning.

a Pro. 8. 15. 16
Dan. 2, 37.

b Psal 45, 6.
Luke 1. 33.

The Use.

2 Tim. 2, 1.

requeſt unto him; ſo in theſe latter words we praiſe and magnifie him.

Queſt. What meaneth the laſt word *Amen*? *Amen.*

A. It is a word common to moſt languages, ſignifying as much as So be it and it is the ſeale of all our former petitions, importing both our aſſent, that in our hearts wée deſire God to grant them: & our affiance, that we alſo beléeve he will grant them unto us. *The meaning.* 1 Cor. 14. 16.

Queſt. Is a man ſo tied to the uſe of this prayer, at al times, and upon al occaſions, as that he may never uſe any other prayer, but this alone?

Anſ. Though this be the prayer of prayers and in many reſpects the moſt excellent of all others yet the intent of our Savior is not to tye us to the uſe of theſe very words alone, and none other, but onely to teach us to pray alwayes, firſt after ſuch a manner, ſecondly and for ſuch matters as are in this prayer by him laid downe before us. *We may pray in other words but alwayes in ſuch manner, and for ſuch matters, as are here taught.* Pſal. 5. 1. Acts 1. 24.

Queſt. Many pray (as S. *Iames* ſaith) and yet obtaine not, *Iam.* 4. 3. How may a mā therfore ſo order his praiers

as they may be availeable with God.

That our prayers may be accepted of God,

A. They obtaine not as S. Iames addeth becauſe they aſke amiſſe. To the end therfore that our praiers may be acceptable before God, firſt ſome duties muſt be performed of us before webegin to pray; ſecondly, ſome in the time that we are praying; thirdly ſom alſo after we are riſen from prayer.

Duties before we pray,
1 Meditation.
2 Knowledge.
3 purity.
4 Feeling.

Q. What are the duties required before we begin to pray?

A. Before prayer, muſt be a prepa-
ration therto: as namly, firſt we muſt
c meditate of d Gods great maieſty,
and e our owne vileneſſe; ſecondly, we
muſt know f what things we may aſke
of God, and g how wee ought to aſke
them; thirdly, we muſt h depart from
all iniquity, lifting up pure hands un-
to God; fourthly, we muſt be touched
with a feeling of thoſe things which
we want, and deſire to have ſupplied.

c Pſal 130 1,
d Pſal·104,1, Eccleſ: 5, 1. 1 Tim 6,6.
e Gen:32, 10. Iob:25,4. Pſal:51 5. Rom: 7, 18
f Mat:20,20,21 22, Lu:9,54.55
g Iam:4,3, Rō 8, 16, Mat:16, 19, h Pſal 26,6, & 66, 18, & 145.19. 1 Tim.2,8 & 22, 19, Pet.3, 12, Joh·9,31, Pſ:28,9, & 15,8 Eſa:1,15, Ezc.8,18 Iam 3,4, 43, 44, Mic:2.4, 1 Lu. 1,53, & 15, 17, 12, 19, Pſ:50,15

Duties in the time of prayer
1 Intention of the minde.

Queſt. What duties are required in the time of prayer?

A. Firſt we muſt k have our minds wholly

wholly bent & set upon the Lord: se-
ondly, earnestly desiring to be heard
of him in the things we pray for: third
y, we must m aske in faith being per-
waded that he both can & will heare
us: fourthly, we must u humble our
elves before him with the greatest
ubmission & reverence that may be:
ftly, we must beg of him in the name
nd mediation of Jesus Christ: sirtly
we must pray p in obedience, willing
lwayes to wait the Lords leisure &
ood pleasure for the granting of those
hings we aske of him.

2 *Desire to be heard.*
3 *Faith.*
Psal. 16. 11.
Iames 1. 14.
Matth 14. 23
Ier. 19. 13.
Psal. 143. 6.
1 Sam 1. 15.
Heb. 5 7.
m Iames 1. 5. 6
Heb. 11. 6.
Math. 8. 26. and 13 3 . & 21. 22 Mar 11. 24.
Psal. 145. 8.

õ. 10, 14, Heb 10, 22, t *Humiliation.* 5 *To aske in the name of Christ.* 6 *Obedience in waiting Gods pleasure.* n Ps. 102, 7. Iã 6. Gen. 18, 27, 2 Sam. 7, 18, Luk 18, 13, Mar: 26, 39, o Mat. 3. 7. Iohn 16, 23. Act. 10 43, p Mat: 6, 10, & 26, 39, Psal: 27, 4.

Quest. What duties are required after we are risen from prayers?

Duties after Prayer.

Ans. First we must be q mindfull of those blessings which we find we have received by meanes of our pray-: secondly, and must shew our selves thankfull unto God for them, both r in our hearts, and with our t tongues and by our u godly lives.

1 Mindfulnes of blessings reciv'd
2 *Thankfulnesse to God for them.*
q Psal: 103 2. and 10 . 5.
r Psal: 50, 1 & 5. 1 16, 12, 13. Lu
t Hos: 14, 3, Ps. 21
u Psal: 102, 1, 2, & 34. 2 Eph 5, 19
, 23, & 3 . 1. Lu 17 15. u Ps. 106, 2, 3. Rõ 12 12. Lu. 1, 74. 75

Fourthly of mans estate of Glorification, and future happinesse in heaven.

4 *Mans future estate after death.*

Quest. Great is the number of those in this world, who neither beleev nor practise any of these things that heretofore have bin spoken of: what shall become of them after death?

The wicked shall be punished. Marke 14. 21. Luke 17. 1, 2.

Ans. Miserable wretches, it had bin a thousand times happy for them that they had never bene borne: for most wofull shall their estate then be, both in soule and body.

Quest. What estate shall their soules then be in?

In their soules *a* 2 Thess. 1. 9 Matth. 25. 14. *b* Matt. 22. 13. and 5. 25. *c* Lu. 16. 22 23. *d* Math. 25. 14

Ans. They shall be a cast out for ever from the cõfortable presence of God & the glorious fellowship of Christ & his Saints, b into the pit of hell c there to have fellowship, & be everlastingly tormented with the devil & his angels.

In their bodies *e* Dan 12. 2, Iohn 5. 28. *f* Iud. 14. 15. Rev. 21. 12. 13. *g* 2 Thes. 1. 6. 7 8 9. Esa. 66. 24 Rev. 28. 8 & 14 20. Matth. 25.

Q. What estate shall their bodies then be in?

Ans. They shall e rise out of their graves at the last dreadfull f day of iudgement, and be ioyned againe to their soules: after which time, as here they sinned together, so they shal g be plagued and punished together, in

the fire and torments of hell h for ever and ever.

h Revel. 14.11. Marke 9.44.

Quest. But admit that you (for your part) do beleeve and doe all things before taught and spoken of, what estate shall you then be in at the last?

The godly shall be blessed. John 10.10.

A. After my death and departure out of this life, my estate shal be much more holy and happy both in soule and body, then at first it was.

Quest. Why, you said before this, that death is a punishment of sin, and that Christ by his death hath freed the godly both from sin and punishment; what is the reason then that they also dye from hence like other men?

Even death is a blessing to them. i Rom. 8.28. Psal. 119.71. k Rev, 14.13.

Ans. Death to the godly is no punishment at all of their sinnes, but the greatest k blessing that God can give unto them.

Q. How doth it appeare that death is so great a blessing to the godly?

Thereby they are freed from { *sinne.* { *trouble.*

Ans. Because thereby / first they are freed from sinning any more: secondly and passe m from the troubles and miseries of this life, to the n rest and joyes of another.

/ Rom. 7.24. Revel. 14 5. m Rev. 14.13. & 21.4. Esa. 57 1. 2 Kings 22.

n Iob. 5.14. Mat. 25 34. 2 Tim. 4.8. / Psa. 16.11. 1 Cor. 2 9.

Quest.

Queſt. What eſtate ſhall your ſoule then be in after your death?

Bleſſed in ſoule.

Anſ. My ſoule then being freed from this body of ſinne, ſhall o immediately p be taken up into the paradiſe of God, there to live for ever q with Jeſus Chriſt in the r preſence of God and ſ company of all his holy Saints and Angels.

o Luke 23.24 and 16.22. p Luke 23.43. Iohn 5.24. Revel. 14.13. q Luke 23.43. Phil. 1.23. Acts 7.59. r Eccleſ. 12.7. Rev. 21,3, 1 Ioh. 3,2, 1 Cor. 13,12, ſ Mat: 8,11.

Queſt. And what eſtate ſhall your body be in after death?

Bleſſed in body

Anſ. My body, though it be t laid for a time to reſt in the grave, yet u ſhall it one day be raiſed up out of the duſt, to live againe and be joyned to my ſoule, to live together in x everlaſting glory.

t Eſay 57.2. 1 Kings 2.10. and 2 King 22 20. u Dan. 22.2. 1 Theſ. 4.14. Iohn. 5.28.29. Iohn 19,26, Revel: 20,12,13, 1 Cor: 15, x 1 Cor: 15,42,43,44. Col: 3,4, Phil: 3,21, Mat: 22,30, and 13,43, y 1 Pet. 2,4.

FINIS.

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